

**AK NOAH YA SA PAPUR**

**Noah and the Ark**

**A story from the Bible  
retold by Jose Sicnao**

**1984**

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## PREFACE

This booklet telling the story of Noah and the Ark is taken from the Old Testament of the Bible, and may be read in Genesis 6:9-9:17. It has been prepared as part of the curriculum of the Advanced Writers' Workshop, held in Lubo, Tanudan, Kalinga-Apayao, August 27-September 6, 1984. This story of the great flood is retold here for the enjoyment of readers of Linurubu Kalinga.

Following the retelling of the story is a second rendering of the story in the ullalim or traditional Kalinga song Form. An English version of the same story begins on page 25.

The illustrations found on the cover and pages 2 and 6 have been adapted from those done by Don Canonge of the Summer Institute of Linguistics - Australia. All other illustrations are used by permission of the David C. Cook Foundation.

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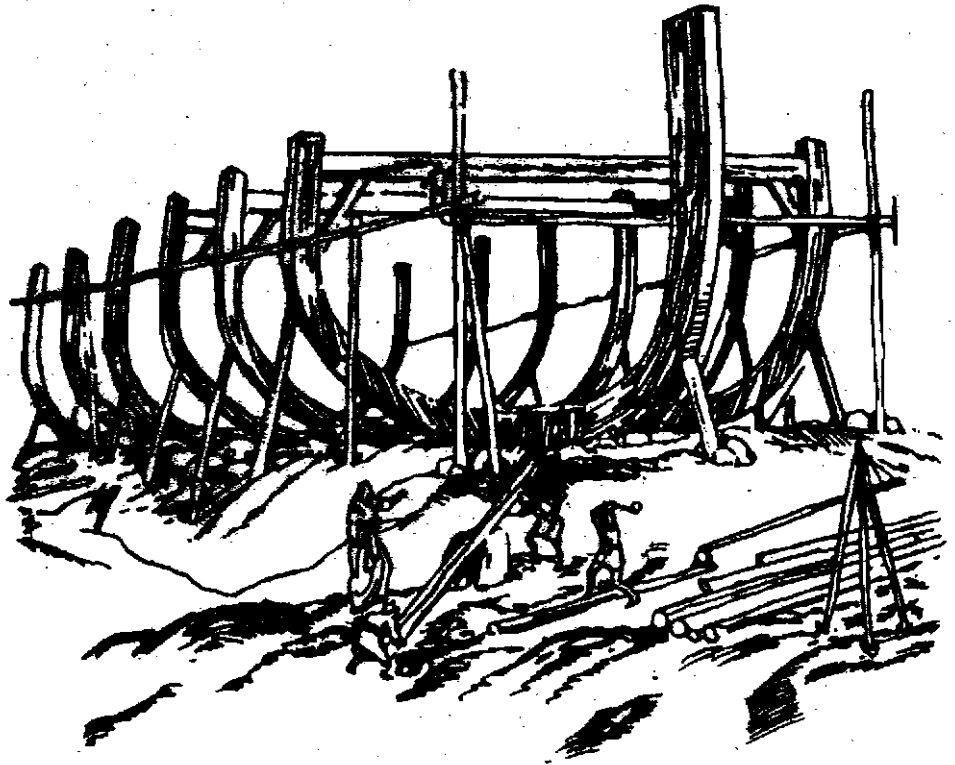




matayan. Angwaka papur ta inggawanyu."  
 lawing. Sika pun de abuse ambaru, sika abuse  
 dadalok ma lubung te amod da tagu we  
 Osa pune orgaw, kana kan Noah, "Noah,

iwarku."  
 kane, "Adik otyos ay dida kiwa. Payan ela  
 lawing de lintog da tagutta kasintataguda,  
 ambarutte linakban langit. Ak Apudyus, te  
 tagul luta, abus ak igammun Apudyus ak  
 Ak Noah we natagutte awi ye ab-abus da

AK NOAH YA SA PAPUR



Dingngor kad Noah, insaradne angwa.

Iyadaninatte kaaduwan ni kayu te sa musar.



Innilan kad da tagu, upanda mayokyokan.

Ambalinondak ngis-il te kande narapang, te  
ngani papuranatte butod.



Nagangput pun de papur, inayagan Noah  
ak asawana, da turu we anakne laraki ye da  
Shem ka Ham yak Japheth ya da asawada. Ot da  
losane dadakkor ya baran-og, amu kan atape  
kumayam, nandatodatonгда kad, inombana  
papur. Isarad akay ni udane  
managtagumbaliyon. Imbigatna kad,  
linablabine angisiosiyot wot nambinsaw da  
tagu te anna danume luminalinak. Da kumarab



atta kayu ya da ummawid atta bilig,  
innaminna dida aran ot sinkikiyabbutde muubur  
atte nalitupan da inggaanda.

Opat puru pune orgaw, sumibisibitan ya  
luminalinakan ni danum, nalingtuban da  
bilig, manimsimsim al lute ippun mila.  
Namin pun da kumayam natoye mangkataparak,  
anne isaradne moongnadan de danum. Kapitum  
buranna pun, nisaad de papur atte bilig ad  
Ararat. Tumamaang puk Noah, natyad ak andu  
de danum atte kasimpurum buranna.

"Sika, Gayang, ingka ilan," yakon dipun  
os ak Gayang nampuuli te idamuutne  
ambusug atta odasane makan, ot maliwatanay  
bilin.



"Sika ud, Karupati, umoy," ummoy, yakon nampuuli te ippun umispaana. Narakpus pun sindumingguwan, impigwana imbuun wot indatongna tubu. "Anay, ane bumman-og. Anusantaku yan de makapitu kasin." Ingkasin kad ummoy karupati, dipun nampuuli ot igammuwon Noah we noongnadan. Binkatana kad de papur, ilana pun ambabasa luta, iyogyatnak milub-us te yumum-os. "Ohi yan," kanatta kumayame singgigisigise makamuwan.

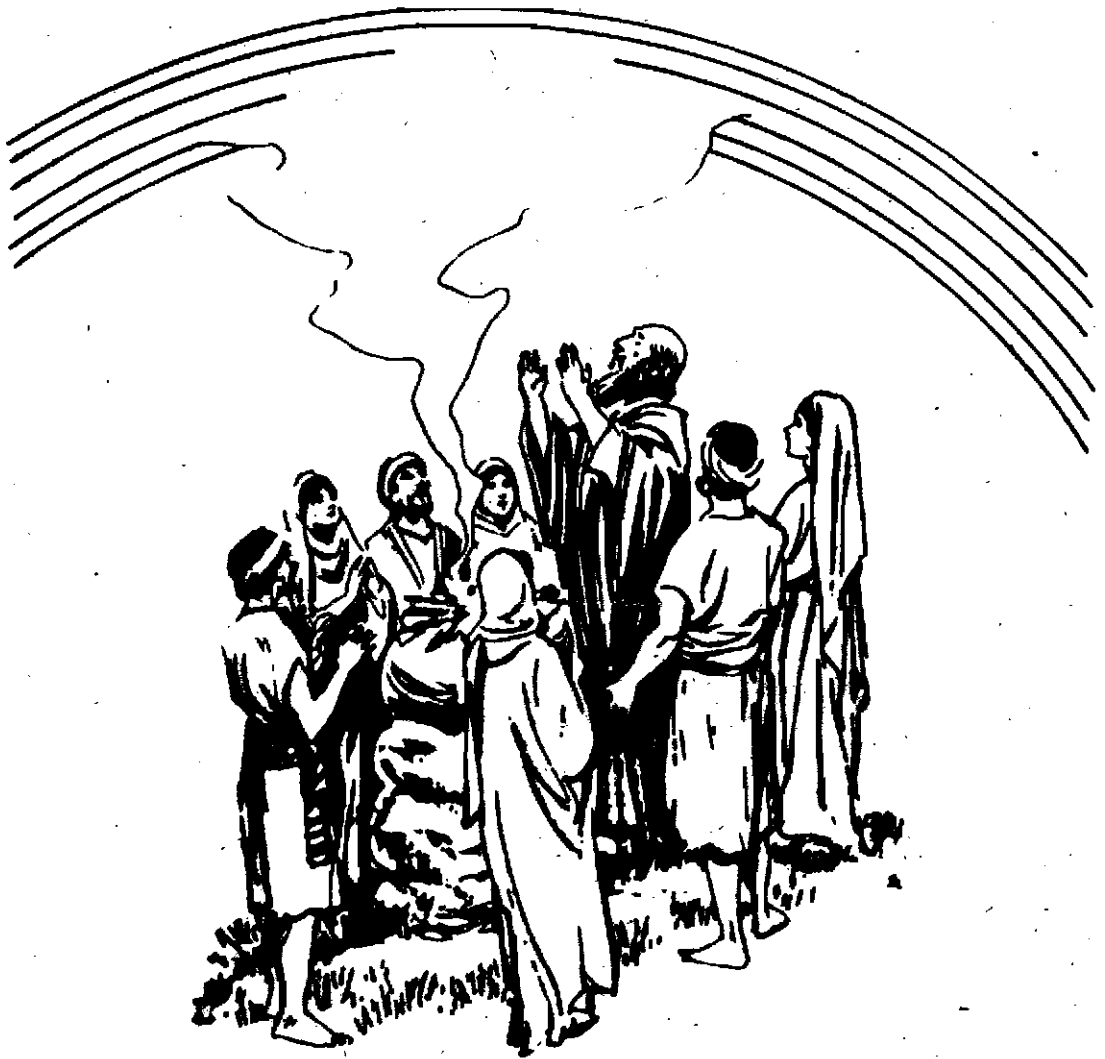


Nakatluwan pun ap pitu we orgaw de  
nanguwayanda kasin, loog pay ni lute  
magusdan wot ibukatna da kumayam. Lummawa da  
Noah we ang-aematta apuna ya da losane  
kumayam ta miwornak da losan umadutte luta.

Angwa kad ak Moah, gingngatna de ose kornero  
wot kana, "Annaya de kiwani ye kornero we  
anggappiyaanni kan sika, Apudyus.  
Allaylayadkani te tinagu dikani losan."



Napnok ak Apudyus atte innilana dide lumawa,  
wot kana, "Usaronyu da kumayam nu masapuryu  
dida.



Sa abungar, iggak ta miil-an ni  
turagtaku we dipun kasin de sana makwal  
luta. Matagukayuk ambaru. Sa murayu,  
apitonyu te annatak nu masapurak."

## THE ULLALIM

The ullalim is a Kalinga song form, in which the melody is traditional, but the lyrics are usually composed impromptu to fit the occasion for which it is sung. Pairs of lines rhyme and considerable freedom may be taken to expand or contract the syllables of the words to improve the rhyme. Singers also use a special vocabulary which occurs only in the ullalim. The beauty of an ullalim is judged according to the significance of its message, the cleverness of the choice of words and rhyme, and the pleasing manner in which it is sung.

The ullalim is sung at informal occasions to entertain children and companions. It is also an important feature in major events such as peace pact celebrations or settlements of disputes in which the ullalim is used to make forceful, blunt comments which would never be acceptable to state in ordinary speech.

DA NOAH

Annaya da simboryan  
Nakwadap papanniyan.

Dingngoryu kad ak Noah  
Ose natagul luta.

Abus kanuk ambaru  
Atta losane tagu.

Ta bilinon Apudyus  
"Noah, annat de layus.

Annat man, Noah, litap  
Mamil luta madallap.

Niippun man tawilik  
Anna otyay babawik.

Siya otyan gattokku

Kade nangwatta tagu.

Koom, Noah, de papur.

Awidan sin dinakor,

Te ippun adi muubur

Andusak atta basur.

Dagupom da kumayam

Umoyda anggagayam.

Sin-ossada e tokom

Iggam pay didad darom."

Pitun orgaw narakpus

Ot ilaknobda durus.

Insaradna daruwog

Losande tagu nakmog,

Tenne luminalinak

Dondonoy ya anaprak,

Te managtagumbaliyon

Sana po uuwayon.

Ippun adi nambinsaw

Binkon da tagu orgaw.

Losan da tagu amay

Niippun orgon sur-ay,

Te nang-onob da Noah

Adipun mangngor ginga.

Namin pun nalingtuban

Biligge ambakwitan,

Namin tagu nuubur

Angikarutta basur.

Pitum bura narakpus

Danume angkuyayus.

Litappe animsinsim

Umoy Noah insim.

Kana pun nu bumman-og

Te iyyagay ni daruwog.

Ibuunnas sissiwit

Ta ilana nu bummit.

Dipun makwe ansap-oy

Mipuulitte boroy.

Pigwane miibun

Tubu we agibangon,

De abus ak indatong

Ya da kayu mitallong.

Pitlun ni karupati

Adipun nansubsubli.

Nabud-asan de luta.

"Oni yan, ambabasa,

Dipun makwe magawa.

Oni yan," e kan Noah.

Kumosdor ya magusdan.

Indusar Noah ordan.

Da losane kumayan

Pingngada anggagayan.

Koonde ansussulig

Ummayawdatta bilig.

Matkon da sinkikidung.

Matkon da bunanungbung.

Gappiya gay kan Noah,  
Amod pagay layadda.

Koon Diyus ak mura,  
Umoy umadul luta.

"Koonta, Noah, patta,  
Dipun kasin de sana.

Umatingor da tagu  
Ippun murtadak adu,

Te bukor di lumingaling  
De kasin da tagu lawing.

Pattaak, sana lintog.  
Dakompun ak ur-urnug.

Abungarta libuu.

Igamuwon da tagu.

Awad de turagge nakwa

Bilinkutta iluta

We kiwani kan Noah.

Dikapun dumngor't tagu

Murtaok sikak adu."

## NOAH AND THE ARK

Noah, who lived long ago, was among the first people on earth. He was the only good person God saw as he looked down from heaven. Because the people behaved badly toward their fellowmen, God said, "I wish I hadn't made them. All my effort has been wasted."

One day he spoke to Noah, "Noah, I am going to destroy the world because there are too many bad people. You are the only good person. So you will live. Make a boat so that you can stay there." When Noah heard this he started to make it. He went to where most of the trees were because that is what he used to make the boat. When the people saw him, they kept on laughing at him. He became a laughing stock. They said he must be crazy because you can't sail a boat in the mountains.

When the boat was finished, Noah called his wife, his three sons, Shem, Ham and Japheth, and their wives. He also called all the animals, both large and small, tame and wild. When they all arrived he shut them up in the boat, then it started to rain and blow very hard. It began in the morning and continued throughout the night. The rain came in gusts and the people were concerned because the water kept rising and rising. Some climbed trees, and some fled to the mountains, but it overtook them all. As they were all trying to swim, they sank under the water as the flood covered the places where they were.

For forty days the rain poured down, and the waves rose and fell, all the mountains were submerged, the earth was all sea and nothing could be seen of the land. When all the animals floating in the water had died, the water began to subside. In the seventh month the boat came to rest on Mount Ararat. When Noah looked out in the tenth month, the water had subsided a long way.

"Raven, you go and look," he said. But the raven did not return because he was busy eating his fill of what he had found to eat, so he forgot the instructions.

"Dove, will you please go," he said again. The dove went but it returned because there was no place for it to perch. After a week he sent it out a second time. This time it brought back a leaf. "Ah, now there is only a little water," he said. "Let's wait patiently for another seven days." When the dove went again, it did not return, so Noah knew that the water had subsided. When he opened up the boat, he saw that the earth was still wet and he feared that the ground would be very soft. "Wait awhile," he said to the animals who were all anxious to hurry out.

After they waited another twenty-seven days, the earth was hard enough to be stepped on, so he opened up the boat for the animals. Noah, and his children and grandchildren, and all the animals then went out of the ark so that they could spread out and multiply on the earth. Noah killed a sheep and said, "Here is the sheep which we have killed as our thanksgiving to you. We are happy because you saved us all." God was satisfied as he saw those who came out of the boat. "Use the animals when you need them," he said. "And I will place the rainbow so that it can be seen, as our agreement that never again will this happen to the earth. Live good lives. What you plant, you can harvest, and I will be here when you need me."